

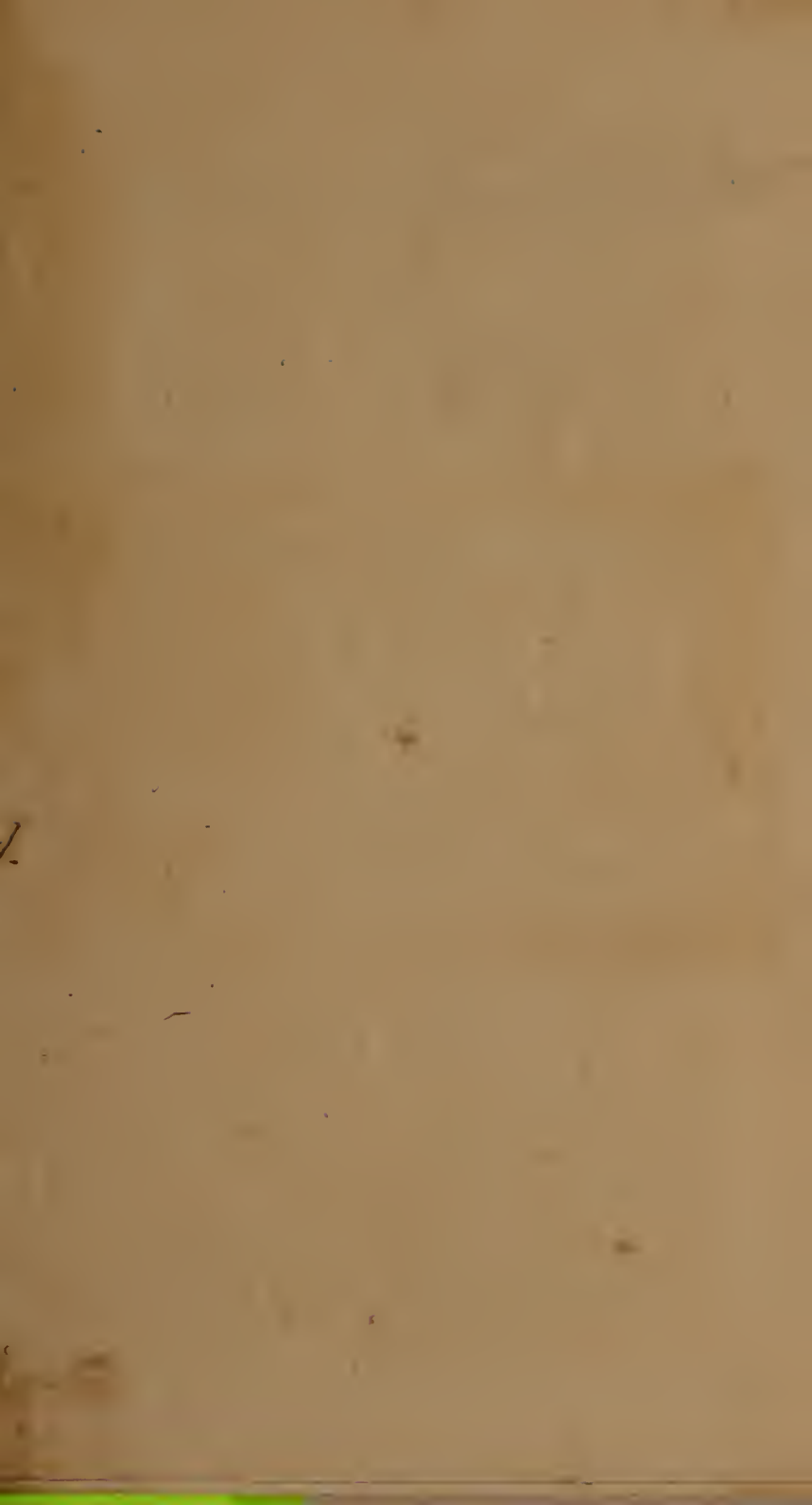
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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

DECEMBER, 1819.

A STAR IN THE WEST.

[Continued from p. 416.]

CHAPTER VII.

*The Public Worship, and Religious
Opinions of the Indians.*

THE Indians, in general, keep the following fasts and festivals:—

1. Their Feast of First Fruits, and after it, on the evening of the same day, one something like the Passover.

2. The Hunters' Feast, like that of Pentecost.

3. The Feast of Harvest, and day of expiation of sin.

4. A daily Sacrifice.

5. A Feast of Love.

1st. *Their Feast of First Fruits and Passover.*

Mr. Penn who found them perfectly in a state of nature, and wholly a stranger to their manners and characters, and who could not have had any knowledge of them but from what he saw and heard for some months he remained with

them, on his first visit to their country, informs his friends in England, in one of his first letters, in 1683, "That he considered these poor people as under a dark night in things relating to religion; yet that they believed in a God, and immortality, without the help of metaphysics, for they informed him that there was a great king who made them, who dwelled in a glorious country to the southward of them; and that the souls of the good will go thither, where they shall live again. Their worship consists of two parts—*sacrifice* and *cantico*. The first is with their first fruits. The first and fattest buck they kill goeth to the fire, where he is all burnt with a doleful ditty of him who performs the ceremony, but with such marvellous fervency and labour of body, that he will even sweat to a foam.

The other part is their can-

tico, performed by round dances—sometimes words—sometimes songs—then shouts—two are in the middle, who begin, and by singing and drumming on a board, direct the chorus. This is done with equal earnestness and labour, but with great appearance of joy. In the fall, when the corn cometh in, they begin to feast one another. There have been two great festivals already, to which all come, who will. Mr. Penn was at one himself.—“ Their entertainment was at a great seat by a spring, under some shady trees. It consisted of twenty bucks, with hot cakes made of new corn, with both wheat and beans, which they make up in a square form, in the leaves of the corn, and then bake them in the ashes—they then fall to dancing: but all who go to this feast must take a small present in their money, it might be but sixpence, which is made of the bone of a fish. The black is with them as gold, and the white as silver—they call it *wampum*.” Afterwards speaking of their agreement in rites with the Hebrews, he says, that “ they reckon by moons—they offer their first fruits—they have a kind of Feast of Tabernacles—they are said to lay their altars upon twelve stones—they mourn a year—they have a separation of women; with many other things that do not now occur.

From Mr. Adair, the following account, or rather abstract of his account, of the feast and fast of what may be

called their Passover, and feast of First Fruits, is made.

On the day appointed (which was among the Jews, generally in the spring, answering to our March and April, when their barley was ripe, being the first month of their ecclesiastical, and the seventh of their civil year, and among the Indians, as soon as their first spring produce comes in) while the sanctified new fruits are dressing, six old beloved women come to their temple, or sacred wigwam of worship, and dance the beloved dance with joyful hearts. They observe a solemn procession as they enter the holy ground, or beloved square, carrying in one hand a bundle of small branches of various green trees; when they are joined by the same number of beloved old men, who carry a cane in one hand, adorned with white feathers, having green boughs in the other hand. Their heads are dressed with white plumes, and the women in their finest clothes, and anointed with bears' grease, or oil, having also small tortoise shells and white pebbles fastened to a piece of white dressed deer skin, which is tied to each of their legs. The eldest of the beloved men, leads the sacred dance at the head of the innermost row, which of course is next the holy fire. He begins the dance, after once going round the holy fire, in solemn and religious silence. He then in the next circle, invokes *yah*, after their usual manner, on a bass key, and with a short

accent. In another circle, he sings *ho, ho*, which is repeated by all the religious procession, till they finish that circle. Then in another round, they repeat *he, he*, in like manner, in regular notes, and keeping time in the dance. Another circle is continued in like manner, with repeating the word *wah, wah*, (making in the whole, the divine and holy name of *yah, ho, he, wah*.) A little after this is finished, which takes considerable time, they begin again, going fresh rounds, singing *hal-hal-le-le-lu-lu-yah-yah*, in like manner; and frequently the whole train strike up, *hallelu, hallelu, halleluyah, halleluyah*, with great earnestness, fervour, and joy, while each strikes the ground with right and left feet alternately, very quick, but well timed. Then a kind of hollow sounding drum, joins the sacred choir, which excites the old female singers to chant forth their grateful hymns and praises to the divine spirit, and to redouble their quick, joyful steps, in imitation of the leader of the beloved men, at their head.

This appears very similar to the dances of the Hebrews, and may we not reasonably suppose, that they formerly understood the psalms and divine hymns, at least those which begin or end with *hallelujah*; otherwise how comes it to pass, that all the inhabitants of the extensive regions of North and South America, have and retain these very expressive He-

brew words, and repeat them so distinctly, applying them after the manner of the Hebrews, in their religious exclamations.

On other religious occasions, and at their Feast of Love, they sing *ale-yo, ale-yo*, which is the divine name by the attribute of omnipotence. They likewise sing *he-wah, he-wah*, which is the immortal soul, drawn from the divine essential name, as deriving its faculties from *yo-he-wah*. These words of their religious dances, they never repeat at any other time, which has greatly contributed to the loss of their meaning; for it is believed they have grown so corrupt, as not now to understand either the spiritual or literal meaning of what they sing, any farther than by allusion to the name of the great spirit.

In these circuitous dances, they frequently also sing on a bass key, *aluhe, aluhe, aluwah, aluwah*. Also, *shilu-yo, shilu-yo, shilu-he, shilu-he, shilu-wah, shilu-wah*, and *shilu-hah, shilu-hah*.* They transpose them also several ways, but with the very same notes. The three terminations make up the four lettered divine name. Hah is a note of gladness and joy. The word pre-

* Cruden in his concordance, says,—“All Christian commentators agree, that the word Shiloh ought to be understood of the Messiah, of Jesus Christ. Jerome translates it, by *qui mittendus est*—He who is to be sent; and manifestly reads Shiloach, sent; instead of Shiloh.”

ceding it, *shilu*, seems to express the predicted human and divine Shiloh, who was to be the purifier and peace maker. They continue their grateful divine hymns for the space of about fifteen minutes, and then break up. As they degenerate, they lengthen their dances, and shorten the time of their fasts and purifications; insomuch, that they have so exceedingly corrupted their primitive rites and customs, within the space of the last thirty years, (now about eighty years) that, at the same rate of declension, there will not long be a possibility of tracing their origin, but by their dialects and war customs. At the end of this notable religious dance, the old beloved women return home to hasten the feast of the new sanctified fruits. In the mean time, every one at the temple drinks plentifully of the *cus-sena* and other bitter liquids, to cleanse their sinful bodies, as they suppose. After which, they go to some convenient deep water, and there, according to the ceremonial law of the Hebrews, they wash away their sins with water. They then return with great joy, in solemn procession, singing their notes of praise, till they again enter their holy ground, to eat of the new delicious fruits, which are brought to the outside of the square, by the old beloved women. They all behave so modestly, and are possessed of such an extraordinary constancy and equanimity in pursuit of their religious mysteries, that

they do not shew the least outward emotion of pleasure at the first sight of the sanctified new fruits. If one of them should act in a contrary manner, they would say to him, *che-hakset-Kanaha*—You resemble such as were beat in Kanaha. Formerly, on the north side of the Susquehannah river, in Pennsylvania, were some old Indian towns, called Kanaa, and now about eighty years ago, there was a remnant of a nation, or a subdivided tribe of Indians, called Kanaai, which greatly resembles the Hebrew name Canaan.

Mr. Smith, in his History of New-Jersey, speaking of the Indians in the year 1681, says, "Very little can be said as to their religion. They are thought to believe in a God and immortality, and seemed to aim at public worship. When they did this, they sometimes sat in several circles, one within another. The action consisted of singing, jumping, shouting, and dancing; but mostly performed rather as something handed down from their ancestors, than from any knowledge or enquiry into the serious parts of its origin. They said that the great king who made them, dwelt in a glorious country to the southward, and that the spirits of the best should go there and live again. Their most solemn worship was the sacrifice of the first fruits, in which they burnt the first and fattest buck, and feasted together on what else they had collected. But in this sacrifice

broke no bones of any creature they eat. When done, they gathered the bones and buried them very carefully: these have since been frequently ploughed up." Page 140.

Among the Indians on the northwest side of the Ohio, the Feast of the First Fruits is thus described by the Rev. Dr. Charles Beatty, who was an eye-witness of the ceremony. Before they make use of any of the first or spring fruits of the ground, twelve of their old men meet, when a deer and some of the first fruits are provided. The deer is divided into twelve parts, according to the number of the men, and the corn beaten in a mortar and prepared for use by boiling or baking into cakes, under the ashes, and of course unleavened. This also is divided into twelve parts. Then these men hold up the venison and first fruits, and pray with their faces to the east, acknowledging, as he supposed, the goodness and bounty of heaven towards them. It is then eaten; after which they freely enjoy the fruits of the earth.

On the evening of the same day, they have another public feast, besides that of the First Fruits, which looks somewhat like the Passover; when a great quantity of venison is provided with other things, dressed in the usual way, and distributed to all the guests; of which they eat freely that evening; but that which is left, is thrown into the fire and burned, as none of it must remain till sun-

rise on the next day, nor must a bone of the venison be broken.

The writer of these sheets has made great use of Mr. Adair's history of the Indians, which renders it necessary that something should be further said of him. Sometime about the year 1774 or 1775, Mr. Adair came to Elizabeth Town, where the writer then lived, with his manuscript, and applied to Mr. Livingston, afterwards governor of the state of New Jersey, a correct scholar, well known for his literary abilities and knowledge of the *belle-lettres*, requesting him to correct his manuscript for him. He brought ample recommendations, and gave a good account of himself.

Our political troubles then increasing, Mr. Adair, who was on his way to Great Britain, was advised not to risk being detained from his voyage, till the work could be critically examined, but to get off as soon as possible. He accordingly took passage in the first vessel that was bound to England.

As soon as the war was over, the writer sent to London and obtained a copy of the work. After reading it with care, he strictly examined a gentleman, then a member with him in congress, of excellent character, who had acted as our Indian agent to the southward, during the war, (without letting him know the design,) and from him found all the leading facts mentioned herein, fully confirmed by his own personal knowledge.

*The Feast of Weeks, or the
Hunters' Feast, or Pen-
tecost.*

An ancient missionary, who lived a long time with the *Ou-tuowaies*, has written, that among these savages, an old man performs the office of a priest at the feasts. That they begin by giving thanks to the great spirit, for the success of the chase, or hunting time. Then another takes a cake, breaks it in two, and casts it in the fire. This was upwards of eighty years ago.

Dr. Beatty says, that once in the year, some of the tribes of Indians beyond the Ohio, choose from among themselves twelve men, who go out and provide twelve deer; and each of them cuts a small saplin, from which they strip the bark, to make a tent, by sticking one end into the ground, bending the tops over one another, and covering the poles with blankets. Then the twelve men choose, each of them, a stone, which they make hot in the fire, and place them together, after the manner of an altar, within the tent, and then burn the fat of the insides of the deer thereon.* At the time they are making this offering, the men within cry to the Indians without, who attend as worshippers, "We pray, or praise." They without answer, "We hear." Then those

in the tent cry *ho-hah*, very loud and long, which appeared to be something in sound like *halle-lujah*. After the fat was thus offered, some tribes burned tobacco, cut fine, upon the same stones, supposed in imitation of incense. Other tribes choose only ten men, who provide but ten deer, ten saplins, or poles, and ten stones.

The southern Indians observe another religious custom of the Hebrews, as Adair asserts, by offering a sacrifice of gratitude, if they have been successful, and have all returned safe home. But if they have lost any in war, they generally decline it, because they imagine, by some neglect of duty, they are impure; then they only mourn their vicious conduct, which defiled the ark, and thereby occasioned the loss.

Like the Israelites, they believe their sins are the procuring cause of all their evils, and that the divinity in the ark will always bless the more religious party with the best success. This is their invariable sentiment, and is the sole reason for mortifying themselves in so severe a manner while they are out at war; living very scantily, even in a buffalo range, under a strict rule, lest by luxury, their hearts should grow evil, and give them occasion to mourn.

The Rev. Dr. Beatty, who went into the Delaware nation so long ago, informed the writer of this, that he was present when there was a great meeting of the nation, con-

* Thou shalt sprinkle the blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord.—Numb. xviii. 17.

sulting on a proposition for going to war with a neighbouring nation. At this time they killed a buck and roasted it, as a kind of sacrifice, on twelve stones, on which they would not suffer any tool or instrument to be used. That they did not eat the middle joint of the thigh. In short, he assured the writer, that he was astonished to find so many of the Jewish customs prevailing among them, and began to conclude that there was some affinity between them and the Jews.

The Muskohgee Indians sacrifice a piece of every deer they kill at their hunting camps, or near home. If the latter, they dip their middle finger in the broth, and sprinkle it over the domestic tombs of their dead, to keep them out of the power of evil spirits, according to their mythology. This seems to proceed from a traditional knowledge, though corrupt, of the Hebrew law of sprinkling with blood.

Charlevoix informs us, that to be esteemed a good hunter among the northern Indians, a man must fast three days together, without taking the least nourishment, having his face smeared with black all the time. When the fast is over, the candidate sacrifices to the *great spirit* a piece of each of the beasts he intends to hunt. This is commonly the tongue and muzzle, which at other times, are the hunter's peculiar share, to feast his friends and strangers with. His family and re-

lations do not touch them; and they would as soon die with hunger as eat any of them.

Though the Indians in general believe the upper heavens are inhabited by Ishto-loolo Aba, and a great multitude of inferior good spirits, yet they are firmly persuaded that the divine omnipresent spirit of fire and light, resides also on earth, in their annual sacred fire, while it is unpolluted, and that he kindly accepts their lawful offerings, if their own conduct is agreeable to the old divine law, which was delivered to their forefathers. The former notion of the deity, is agreeable to those natural images, with which the divine penmen through all the prophetic writings, have drawn of *Yo, He, Wah, Elohim*. When God was pleased with Aaron's priesthood and offerings, the holy fire descended and consumed the burnt offering on the altar, &c. Throughout the Old Testament, this was an emblematic token of the divine presence, and the smoke of the victims ascending towards heaven, is represented as a sweet savour to God—and the incense from the altar is emblematic of the prayers of the saints. And God is said in scripture to be a consuming fire, Deut. iv. 24. He showed himself to the prophets David, Ezekiel, and his apostle John, in the midst of fire, Psalm civ. 4. Ezek. i. 4. Daniel vii. 9, 10. Acts ii. 3. God also appeared surrounded by a flame of fire at the burning bush. And when descend-

ing on Mount Sinai, the mountain appeared enveloped in flaming fire, Exod. iii. 2. xix. 18. The people who have lived so long apart from the rest of mankind, are not to be wondered at, if they have forgotten the meaning and end of the sacrifices. They are rather to be pitied for seeming to believe, like the ignorant part of the Israelites of old, that the virtue is either in the form of offering the sacrifice, or in the divinity, who they imagine resides on earth, in the sacred annual fire: likewise, for having forgotten that the blessing was not in the outward sign, but in the thing signified or typified by that sign.

EXTRACTS FROM THREE LETTERS
TO A FRIEND, ON UNITARIANISM.

LETTER III.

January 1818.

‘ You express a wish to be informed, in reference to the Hebrew title of *Alehim*, for God, whether it is translated by a singular or a plural term in the Greek of the Septuagint version of the Jewish Scriptures, and in that also of the New Testament ?

To this enquiry, in order to give you as satisfactory an answer as the nature of the point admits of, I shall reply, by adverting in the first place to the Septuagint translation of the Hebrew Scriptures.

In this ancient Greek version of the Seventy, the Hebrew title *Alehim* is frequently, in one and the same sentence;

translated both by a singular and a plural term, that is to say, by *theos*, God, and *theoi*, Gods,—and this too, when no shadow of difference, or even of distinction, obtains in the original Hebrew, either in respect of the letters or of the points or oriental vowels attached to them. Of this I will give you a few examples for the sake of illustration.

In the third of Genesis, at the fifth verse, according to the Hebrew, it reads as follows,—“ For *the Alehim* doth know, that in the day ye eat thereof, ye shall be *as the Alehim*, knowing good and evil.” And with this, the twenty-second verse exactly corresponds, “ And Jehovah the *Alehim* said, Behold the man is become *as one of us*, to know good and evil.” From these passages connected, we derive a manifest demonstration of the plurality of the title *Alehim*, and also of a plurality of personal subsistences in the unity of the divine nature. Now, in the Greek translation, these passages read as follows,—“ for *theos*, (God) doth know, that ye shall be *as theoi*, (Gods) knowing good and evil;” where, as I remarked above, the same Hebrew word is rendered as a plural in one instance, and as a singular in the other, without the vestige of a reason for its being so done. But in the other verse, I mean the 22d, the Greek preserves the plural phraseology of the divine speaker, rendering the passage thus,—“ And the Lord God (*theos*)

said, Behold, the man is become *us one of us*." So that even this inaccurate translation of the original language of revelation affords us an invincible argument in favour of the Trinitarian scheme.

In the xxth of Exodus, at the 2d and 3d verses, another instance occurs: the Hebrew reads as follows,—“I am Jehovah *thy Alehim*; thou shalt have *no other Alehim* before me.” Here, both the expressions are alike plural, according to the grammatical construction of the Hebrew tongue; the phrase, *thy Alehim*, (Alehi-cha) being in the regular contracted form, with its appropriate points,—and the phrase, *other Alehim*, (Alehim aherim) being composed of a plural noun and a plural adjective, and this, both in respect of their terminations, and of the manner in which they are pointed. But the Greek has rendered it thus,—“I am the Lord *thy God* (theos); thou shalt have no other *Gods* (theoi) before me.” However, it being rendered plurally at all, sufficiently determines the opinion of the translators as to the real plurality of the title Alehim, although, for reasons which we shall enquire into shortly, they sometimes confined it to a singular sense; and if we take it as referring to the one true divinity in contradistinction to the variety of idols imagined by the ignorant heathen, or as referring to the unity of the divine essence, in opposition to all polytheistic notions,

it will admit of a good explanation. We only *then* err, when in restricting the idea of deity to the singular number, we conclude, that there is but *one person*, whereas, the unadulterated truth is, that there is but *one God*. Now, since the Greek version of the Seventy, in which we find the plurality of the Hebrew title Alehim thus acknowledged, was made anterior to the Christian era, and by learned individuals from amongst the Jewish nation, its evidence is the more satisfactory and conclusive.

The xxiii of Exodus, at the 24th verse, presents us with another example. In the Hebrew, we have it thus,—“Thou shalt not bow down to *their Alehim*, (Alehi-heim) nor serve them; ye shall serve Jehovah *your Alehim* (Alehi-chem).” Here, in every respect, as to construction and pointing, &c. both these phrases are regularly plural; the only difference is, that with regard to the *true Alehim*, the unity of their common essence, as socially subsisting persons in the same Godhead, is preserved and inculcated in the superadded title of Jehovah. Now, the Greek translates it after this manner,—“Thou shalt not bow down to their *Gods* (theoi); ye shall serve the Lord *your God* (theos).”

From these instances, and a thousand such might be produced, since they pervade the Old Testament records, it will appear to you that the force of the original Hebrew is entirely

lost in both the Greek and the English translations. Because, in the Hebrew, the terms are every way the same, and the opposition is made, not between *aleh* and *alehim*, or God and Gods, as if one was singular and the other plural, but the opposition is made between the *true* and *false* Alehim, between the Alehim of Israel, who, although three in personal distinction, are, in essence, one Jehovah, and the Alehim of the heathen, who were really “no Alehim,” but mere imaginary ones, that is, idols; and we know, as an apostle affirms, that an idol is a non-entity. But in the translations, this idea is destroyed; for the opposition is so made between *God* and *Gods*, as to impress the mind of the reader with this erroneous opinion, that in the original there are two different terms, one singular and the other plural, and that, by consequence, the intention of such expressions, opposed to each other, must have been, to establish Unitarianism upon the ruins of the then existing polytheistic idolatry. However, from what has been adduced, you will now see clearly, that the Unitarianism of the Old Testament is in regard of essence, but not of person; and, that it is conveyed in the singular noun *Jehovah* annexed to the plural Alehim, whilst in this *latter* noun the pluri-personality is as unequivocally declared. For let it not be lost sight of, that if we would adhere faithfully to the sacred

text in “the book of Jehovah,” we must no longer lay the stress upon those singulars and plurals, God and Gods, and theos and theoi, for which there is nothing at all in the Hebrew; but the stress must be laid upon the expressions, they, your, our Alehim, &c. as contrasted with *other* Alehim, or new, strange, and foreign Alehim: and this will be still more obvious to you from the following Scriptures:—

“Thou shalt fear Jehovah thy Alehim (Alehi-cha); ye shall not go after *other* Alehim (Alehim aherim).” “If ye will not obey Jehovah *your* Alehim, (Alehi-chem) but turn aside to go after *other* Alehim, (Alehim aherim) I set before you this day a curse.” Deut. vi. 13, 14. xi. 28.

“We will serve Jehovah, for he is *our* Alehim, (Alehi-nu) and Joshua said to the people, Ye cannot serve Jehovah, for he is a holy Alehim,” that is, *Alehim kedoshim*, the Alehim the holies, or the Holy ones. “If ye forsake Jehovah, and serve *strange* Alehim,” or the Alehim of the stranger, “then he will consume you.” In this very striking passage, the plural title Alehim is applied to Jehovah alone, as being the only *true* Alehim, or Trinity in unity, in contradistinction to those *false* Alehim, the counterfeit ones of the heathen. And as those idols have a plural epithet in the word “other,” or *foreign* Alehim, (aherim) in the 2d verse, so in the 19th verse we have seen that a plu-

ral epithet is likewise applied to the Alehim of Israel even Jehovah, for they are called the *kedoshim*, or holies. And further to illustrate the sense of this plural epithet, let it be observed, that when Jehovah is entitled "the holy one," which is often the case in the Old Testament, the original title is invariably the singular *kedosh*. This then respects the deity, in its unity of nature or essence, according to the import of the term Jehovah; and what then is to be understood by its plural, the *kedoshim*, as above, unless those, the true holies, Father, Son, and Spirit, the living Alehim of eternity? And these are distinctly and severally celebrated in that sublime strain of the seraphim in Isa. vi. "One cried unto another, and said, Kedosh, kedosh, kedosh, Jehovah Sabaoth." For what can possibly be intended by this *treble* repetition of *holy*, unless the three persons in the Godhead, who are expressly declared to be the Alehim *the holy ones*, in the afore-cited language of Joshua to the people? And this idea is confirmed by an ancient comment of a Jewish rabbi: treating of the name Alehim, R. Simeon Ben Jochai says,—'Come and see the mystery of this Word. There are *three* degrees or affinities, and each degree is to be distinguished by itself; but the three *are one*, and united to each other in one, nor is one to be divided from another.' The same rabbi observes on Isaiah's tris-agion, or thrice

holy, — 'Kedosh, that is *ab* (the Father); kedosh, that is *ben* (the Son); kedosh, that is *ruach* (the Spirit).' Serle, vol. i. p. 477.

It will now be proper to revert to the original question; according to which, we have to enquire, how it happens, that the title *Alehim*, whose plural termination, punctuation, and signification, have been already demonstrated from the Scriptures of the Old Testament, should, in the Greek version of the seventy interpreters, be rendered by a *plural* noun in the instance of the *false* Alehim, and by a *singular* noun in that of the *true*? We have seen that there exists no sort of difference, nor even any *distinction*, as to the word Alehim *itself*, in the Hebrew; but it is the same when it signifies the true and the false; and why then should any difference have been made in the Greek version?

Before I proceed to an answer, allow me to observe, that supposing we were unable to assign any good reasons for this, we should not, therefore, be justified in deserting God's *own* language, in his own Hebrew Scriptures, in favour of the terms of mere fallible men, in an uninspired translation. Every one knows, how much an original necessarily suffers, from a variety of causes, when it is turned from its own language into a foreign tongue. And, therefore, upon every account, we must acknowledge ourselves bound to adhere

strictly to the Scriptures, according to their obvious import in their native dialect, rather than to give implicit credit to any simply human version or exposition.

However, to meet the proposed enquiry, it may be remarked, that perhaps, two circumstances at least tended to occasion the existing difference in the Greek rendering of the Hebrew term Alehim. And the *first* of these may be as follows. The Septuagint Greek version of the Hebrew Scriptures was made, it is generally supposed, by some learned individuals of the Jewish nation residing at Alexandria, for, and at the request of Ptolemy Philadelphus, the then king of Egypt, about 270 years before the birth of Christ.

Now, at this period, the Greek idolatry was the fashionable superstition, particularly in Egypt under the Ptolemies. According to this, their *theoi* or Gods, were regarded as demons, that is to say, intelligent beings, totally separate and distinct from each other. Consequently, had the Jewish translators rendered the Hebrew Alehim, when intending the Lord God of Israel, by the Greek plural *theoi*, they would have conveyed to the heathenish Egyptians an idea, which might, and indeed must, have tended to confirm them in their previously received polytheistic notions. But, to give a decisive blow to this radical error, of more *Gods* than one, and utterly to discountenance

and condemn the reigning idolatrous worship of the creatures instead of the Creator,—for the *theoi* of the nations were little better than mere creature idols,—for this praiseworthy end, the Jewish translators constantly rendered the true God, without respect to the original term which is various in the Hebrew, by *theos* in the singular, and the false Gods by *theoi* in the plural; thus establishing the grand point of the sole divinity of Jehovah, the Alehim of Israel, and, demonstrating at the same time indeed, that, in their idea, the true Alehim are not demons, or angels, or any sort of *creature* associated with Jehovah, but co-existing personal distinctions in the oneness of the uncreated essence of deity.

That this circumstance had a somewhat to do in it, is, according to a learned author, Dr. Allix, acknowledged by the Jewish writers. ‘The Talmudists themselves were so persuaded of a plurality expressed in the word Elohim or Alehim, as to teach (in Title Megilla, c. i. fol. 11.), that the seventy interpreters did purposely change the notion of plurality conched in the Hebrew plural, into a Greek singular, rendering *Alehim* by *theos*, instead of *theoi*, lest Ptolemy Philadelphus should conclude, that the Jews, as well as himself, had a belief in polytheism.’

De Lyra, a very learned Jew of the fourteenth century, a convert to Christianity, gives a similar account. ‘The trans-

lation of the seventy interpreters is esteemed amongst the Jews, at least amongst such as are learned. For those seventy were chosen from among all the people of Israel as the most excellent, and studious, and skilful in Hebrew and Greek literature, as Josephus tells us in the twelfth book of the Antiquities, and the second chapter. But they have not always translated from the Hebrew into the Greek, word for word, but frequently sentence for sentence; *changing* some things, or *concealing* them, on purpose, where they might be the *cause of error* to Ptolemy the King." This version of the Scriptures was intended for the famous Alexandrian library, which contained, it is said, 700,000 volumes. Its inscription was, *pseukees iatreion*, the Dispensary of the soul. In the year of our Lord 639, Alexandria yielded to the Saracens, by whom its celebrated library was doomed to destruction for the notable reason assigned by the Caliph,—‘If the writings of the Greeks agree with the Koran, they are useless; if they disagree, they are pernicious, and must be destroyed.’

Having stated to you thus briefly, the manifest reason for the circumstance under consideration, I shall just allude, in the second place, to what might have operated in a subordinate degree, I mean, a consciousness on the part of the Jewish translators, of the utter unsuitableness of the Greek plural *theoi*, to convey any ade-

quate signification of the Hebrew *Alehim*. And since the sense of the original title would at any rate have been lost, it was well to take care, lest, in the use of a heathenish term of their own, for their *theoi polloi*, their ‘Gods many,’ the already too superstitious Greeks should have imagined themselves countenanced in their prevailing idolatries, by the sacred writings of the Hebrews. For *theos*, observe, is a mere pagan term, and not of divine original like the Hebrew *Alehim*. But having adopted this obviously necessary precaution, the Jewish translators have faithfully preserved the *plural language* of the deity wherever it happens to occur. So that, amidst all its disadvantages and deficiencies, the Greek version of the Seventy still affords us the most incontestible evidence of the pluripersonality of the divine Being. For in the first of Genesis, at the 26th verse, it is rendered thus in the Greek, “And *God* said, *We* will make man according to *our* image.” This plural verb, ‘We will make,’ must refer to *theos*, God, and to him alone, since he is the sole speaker: for ‘it is introduced by, “And *God* said, We will create in our image.” And, therefore, it immediately follows, as if for the express purpose of confirming our minds in this vital truth, “And *God* made man, according to the image of God *he* made him, male and female *he* made them.” Not, to urge, that to make, that is, to create, or to cause to

exist, is so absolutely the peculiar of essential deity, that Creator and God are employed in the sacred oracles as synonymous terms; they "worshipped and served the creature more than *the Creator*," says St. Paul, "who is blessed for ever." So also in the third of Genesis, by a comparison of the 5th and 22d verses, it is evident even from the Greek text, that more persons than one subsist in the Godhead; "Ye shall be as *theoi*," as the Alehim; "and *theos* (the Alehim) said, Behold, Adam is become as one of us." And, to adduce but a single instance in addition,—in the xith of Genesis, at the 7th verse, we read, "And *Kurios* (that is, Jehovah) said, *We* will go down, and we will there confound their language." Here the two verbal parts of speech are both plurals in the Greek, and they are connected with no other noun than *Kurios*, the Lord, answering to *Jehovah* in the Hebrew text.

Such passages as these are the very rack and torture of Unitarians of every description. The Jews, at present in unbelief, contrive to explain the difficulty thus; "At the time God meant to create Adam, he consulted with his angels, saying, Let us make man in our form, and in our likeness." But Isaiah refutes this idle conceit, the folly of which, indeed, has been acknowledged even by some of the Jewish authors, "Who hath directed the spirit of the Lord, or, being

his counsellor, hath taught him? With whom took he counsel, and who instructed him?" Besides, this introduction on this occasion, goes to make the angels, not counsellors and advisers only, but *Creators*; it represents them as co-agents with God, as being, in conjunction with Jehovah, the Alehim, who said, "*We* will create Adam in our likeness." Creators, indeed, there are, and Makers, spoken of in the Hebrew Scriptures, the original words being those of *boraim*, from the root *bara*, to create, and *ashim*, from the root *ashah*, to make, &c. but then these are not the angels, nor any created beings,—they are the creating Alehim in Jehovah, Father, Son, and Holy Spirit, who alone give existence to the teeming universe.

Rabbi Crooll, a Jewish teacher of the present day, speaks of the angels much in the same way in reference to the passage in the xith of Genesis. "Then the Lord said to his heavenly sanhedrim, or the seventy angels, that minister unto him, Let us go down, and there confound their language." Now, what are such conceits as these, my friend, but "Jewish fables?"

And yet, our *Gentile* Unitarians are driven to fables equally ridiculous, in their awkward attempts to account for the plural phraseology of the deity. I need not here repeat what *Socinian* Unitarians make of it, who, amongst other contrivances, are for re-

ducing it to a figure of speech, that is, to a cypher, a figure of nought, as though God would utter words without meaning in his revelations to mankind. This manner of speech, say they, is borrowed from earthly sovereigns; whereas it is obvious, that the petty princes of this world derived it, in the pride and vanity of their hearts, from the supreme governor himself,—unless any one chose to suppose that kings have adopted it, as including their privy council, which would not be amiss in them, whose state affairs are mainly conducted by their ministers; but it is totally inapplicable to the only wise God, who “worketh all things after the counsel of *his own will*.” Nor does your own *Sabellian* endeavour prove a jot more successful than those of the Socinian and the Jew. You dream of a first creature, existing anterior to creation; and connecting this imaginary being with Jehovah, you make him to be a joint creator with him. For any thing short of this idea will not answer to the language recorded by Moses, according to which, there must be in *some* sense, more persons than one concerned; “Let us,” or rather, “We will make Adam in our image.” So that, whoever or whatever the *we*, the *us*, the *our*, intend, *they* are the Creators, *they* are the Makers; and since no creature can be intended, because itself a part of the creation, these are, without controversy, although not without a great

mystery, *the Alehim* of Moses, the only name for God in the whole of the first chapter of the Bible, and who are, in the iid chapter at the 4th verse, declared to be Jehovah. These are the *kedoshim*, or holy ones, before mentioned, and who are celebrated distinctly in the Greek as being *three*, as we have already seen that they are in the Hebrew Scriptures; for in the ivth of the Revelation by John, the celestial beings “rest not day and night, saying, *Holy, holy, holy*, Lord God Almighty, which was, and is, and is to come.”

Having replied to your question, as it regards the Septuagint version of the Hebrew Scriptures, it remains, that I notice your enquiry with a reference to the Greek text of the New Testament. Since this is inspired, how comes it that here also we meet with a singular term for God and for Lord, and not in either instance a plural title?

Let it be observed in answer, that the new dispensation was chiefly intended for the Gentile Greeks, and not, like the old one, for the Hebrew nation. “To Shiloh shall *the Gentiles* seek,” was the prophetic declaration; “and to him shall the gathering of the *amim* (or *peoples*) be.” The natural branches were to be broken off, that, contrary to nature, those which were cut out of the wild olive-tree might be grafted in. Hence the Gospel was proclaimed, not so much in the ancient language of the

Jews, as in the more modern and more widely diffused dialect of the heathen nations. Amongst these the Gospel chiefly flourished, whilst Israel rejected the proffered mercy. Accordingly, it is supposed, that the New Testament was originally written in Greek, as we now have it, as the most generally prevailing language in the apostolic age : with the exception, it is likely, of the Gospel by St. Matthew, and St. Paul's Epistle to the Hebrews, which are considered by many of the learned to have been published at first in the native tongue of the Jews, for the sake of such individuals of that people as had embraced the Christian faith. And it will occur to you, no doubt, that, in correspondence with these remarks, the whole world is represented in the New Testament writings as if it consisted only of *Jews* and *Greeks*. "The Jews require a sign, and the Greeks seek after wisdom." "The Gospel of Christ is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." "There is no difference between the Jew and the Greek, for the same Lord is rich unto all that call upon him." "We have before proved both Jews and Gentiles, that they are all under sin, that every mouth may be stopped, and *all the world* may become guilty before God."

Now the Gentiles at the advent of Christ, were as lamentably addicted to the idolatrous

worship of their imaginary *theoi*, or Gods, as ever they had been at the former period, when the Greek translation was made from the Hebrew of the Old Testament by the seventy interpreters. So that Paul at Athens, that celebrated city of Greece, and centre of learning, saw it "wholly given to idolatry," or, as it might be rendered, "full of idols." And when this same apostle, in company with Barnabas, had wrought a miracle at Lystra, the deluded populace exclaimed, "The Gods (*oi theoi*) are come down to us; and they called Barnabas *Jupiter*, and Paul *Mercurius*."

A similar precaution therefore appeared to be absolutely necessary, at the first promulgation of the Gospel amongst the unenlightened heathen, as seemed requisite at the primary publication of the Hebrew Scriptures in the language of philosophical Greece. The occasion imperiously demanded a most explicit avowal of this fundamental truth, that all the *theoi*, or gods of the heathen were idols, and that there was no other God than he who gave demonstrative proof of eternal power and Godhead by the creation of earth and heaven.

In order to this, the most effectual measure was adopted, when in the new revelation of his will to men, the Almighty was pleased to employ those very titles to designate himself, which the Gentiles had conferred on the fanciful divinities

of their pantheon, applying them, however, not in the plural, as was mostly *their* custom, but invariably confining them to the singular number. Thus their Gods many, and Lords many, were at once superseded, and one God, one Lord, declared to be the sole supreme. "We preach unto you," said Saul and Barnabas, "that ye should turn from *these vanities* unto the *living God*, which made heaven and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways: nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, ⁴filling our hearts with food and gladness." To the same amount, St. Paul remarked to the superstitious Athenians, of whom it was wont to be observed, that they had in their far famed city, as many Gods as men; *God* that made the world, and all things therein, *he is Lord* of heaven and earth. We ought not to think that the Godhead (to theion), is like unto gold, or silver, or stone."

In these quotations, the *Creator* is shown to be the only true divinity, and the one true *God* to be the sole creator of all things; and the *to theion*, or Godhead, or divine nature and essence of the great Supreme, is likewise declared to be immaterial and spiritual. Now in all these particulars, there is a manifest reference to the then existing errors of the

Gentile world. But there is not a syllable in this, that in any way militates against the *Alehim hayim* of the Hebrew scriptures, since these Alehim are pronounced to be one *Jehovah*, or, as we have it in the Greek quotation above, "the *living theos*, who made heaven and earth." For these distinct modes of subsistence are not to be considered three persons ad extra, or externally, like men or angels, so as to form three separate Gods,—but they are distinct persons, or modes of subsistence, ad intra, or internally, partaking alike of the whole plenitude of the Godhead which being infinitely immense, and every where pervading all, effectually excludes the idea of more *Gods* than one, ad extra, and yet admits of the co-existence and social in-being of a plurality of personal agents, who are diverse one from another in respect of those relations which constitute their personality, but one and the same as it respects their nature and essence. So that, to recur to the extremely apposite language of the son of Nun, "*Jehovah*," although simply one, and necessarily so, in point of essence, which is unbounded and universally extended, is not so in person, "for he is" in this respect "the Alehim the holy ones."

In two respects, at least, the Greek terms *theos* and *kurios* may be proved inapplicable to the *Alehim* of the Hebrews; first, in respect of their termination, which is in the New

Testament always singular, whereas that of Alehim is confessedly plural. And, secondly, in respect of signification. The sense of *kurios*, if derived from *kuros*, authority, may mean a ruler, governor, or sovereign Lord; or if derived from *ku-roo*, to be, or exist, it may bear a faint resemblance to Jehovah: in either case it has nothing in common with the title in question. No more has *theos*; for this, if it be, as supposed, derived from the verb *theo*, to place, intends the great disposer of all things. Hence Herodotus, the father of Greeian history, who flourished about 445 years anterior to the Christian era, records, that the ancient inhabitants of Greece called the Gods *theoi*, for this reason, because they had (*thentes*) disposed, or placed in order, all things and all countries. And after him, Phurnutus the stoic, who wrote in the reign of Nero, says, 'It is probable that *theoi*, the Gods, were so called, from *thesis*, position or placing; these then are *theoi*, Gods, which are *thetures*, the disposers and formers of all things.'

But the sense of the title Alehim is widely different from both these. Nouns in Hebrew are formed from some root, and that root is generally a verb of the third person singular of the preterite tense. Each root, for the most part, is a trinity of letters, consisting but of three, a figure of that ineffable Trinity, the Alehim, constituting as one Jehovah, the root of all

created existences, which are but *derivatives* from that exalted Being of beings, who, in the prophets is emphatically called "the Alehim of eternity, Jehovah the Creator."

Now the root in question is *aleh*, a three lettered verb, and its signification is, "he has sworn, bound himself by an oath, &c." Hence the Alehim are literally the sworn ones, or covenanters by oath, who voluntarily engaged themselves "to perform the *mercy promised*, and to remember the *holy covenant*, the *oath sworn* to our father Abraham." You will find, throughout the Bible, a constant connexion between the covenant and the oath; and may perceive that the author of the covenant is he who engages himself by a voluntary oath for its performance. Thus "*Jehovah hath sworn*, and will not repent." And that the persons or Alehim in Jehovah are the co-partners in "the covenants of promise," both in that of Noah and in that of Abraham also, is manifest from the following scriptures:—

"Noah walked with the Alehim; And the Alehim said to Noah, With thee will I establish my covenant. And the Alehim remembered Noah; and the Alehim blessed Noah; and the Alehim spake to Noah, and said, And I, behold I establish my covenant with you, and your seed after you, and every living creature."

"And the Alehim talked with Abram, saying, As for me, behold my covenant is with

thee, and I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be an Alehim unto thee, and to thy seed after thee, and I will be their Alehim."

That both these "covenants of promise," one of which respects mercies in Providence, or all temporal blessings, and the other, mercies in grace, or spiritual blessings,—that both these are covenants by oath, on the part of God, is clear from this in Isaiah, "Thy makers are thy husbands, Jehovah Sabaoth is his name, even thy Redeemer the holy one of Israel; the Alehim of the whole earth shall he be called. For Jehovah hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy Alehim. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer. For *this* is as the waters of Noah unto me. For as I have *sworn* that the waters of Noah should no more go over the earth, *so have I sworn* that I would not be wroth with thee nor rebuke thee; for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall *the covenant of my peace* be removed, saith Jehovah that hath mercy on thee."

Thus you perceive, how

widely different in point of meaning, the Greek *theos* and *kurios* are, from the Hebrew Alehim. Consequently, whilst we consider these reclaimed heathen words for Lord and God, as in a general way suited designations for the great Supreme, and as necessarily adopted at the Christian era to preserve his unity in opposition to the Gods many and Lords many, of the idolizing Gentile world,—we must, at the same moment have a care, how we allow these comparatively unmeaning terms of human origin, to supersede the divinely revealed Hebrew appellations of the Lord God of Israel, pregnant as they are found to be with the most important significations.

Ere long, we trust, according to that word of Hosea, "The children of Israel shall return," shall return from their long, cherished unbelief; and as they retrace their steps, "they shall seek *Jehovah* their *Alehim*;" nor only so, but also "and David their king." Whence, observe, that the Alehim of the Hebrews, are Jehovah, that is, Father, Son, and Spirit, subsisting together in the Godhead; and that the manhood is distinguished from these, in order to preserve the truth entire, of there being "one God" indeed, but existing in three persons, and not in one, even previous to the existence of the "one Mediator, the man Christ Jesus." We entertain this hope concerning Israel, because the Lord ex-

pressly says, "At the same time, saith Jehovah, will I be the *Alehim* of all the families of Israel, and they shall be my people. This shall be the *covenant* that I will make with the house of Israel after those days, saith Jehovah; I will put my law in their inward parts, and write it in their hearts, and will be their *Alehim*, and they shall be my people." This sacred name, so often repeated, of their *Alehim*, has respect, as we have before remarked, to the holy ones interposing by a mutual oath for the accomplishment of the salvation of Zion, through the medium of that seed of Abraham, which in the fulness of time was taken into the most intimate union with the divinity in the person of the Son or Word of God. *These*, therefore, the children of Israel will shortly seek, as "*Jehovah their Alehim, and David their king.*" From these observations you will be led to perceive the peculiar force of the frequently recurring expressions of, "the *Alehim* of our salvation," and "the salvation of our *Alehim.*" With what energy of expression will returning Israel prefer that prayer, "Save us, O *Alehim* of our salvation! and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise! Blessed be Jehovah, the *Alehim* of Israel, for ever and ever." 1 Chron. xvi. 35.

It becomes an obvious enquiry in conclusion, as to what

is to be found in the New Testament correspondent with the *Alehim* of the Old? The answer is easy; "The name of the Father, and the Son, and the Holy Spirit." These are the *Alehim*, the *Kedoshim*, the *Adonim*, &c. of the Hebrews; these are the *Creators*, the *Makers*, the most high ones, &c. that we meet with in the infallible page of ancient inspiration. And, however some Gentiles, fascinated with a self conceived notion of an unity not known to the scriptures, find it difficult to acknowledge the co-existence of three modes of subsistence in the undivided essence of Jehovah,—the Jews, devoted to the Hebrew language, and, I had almost said, superstitiously attached to their own Hebrew scriptures, will, when the vail is removed from their hearts, most readily perceive, and willingly confess, the manifest signification of those words of Moses, "Hear, O Israel; Jehovah our *Alehim*, is one Jehovah." They will, accordingly be prepared to subscribe to that sublime declaration of the apostle, that "there are *three* who bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one." Nor will they err in their conceptions of that tri-form benediction of St. Paul, "The grace of the Lord Jesus, the love of God the Father, and the fellowship of the Holy Spirit;" since it coincides so exactly with the blessing provided for Aaron and his successors in the priestly office, in the thrice

repeated name of Jehovah; "Jehovah bless thee, and keep thee; Jehovah make his face shine upon thee, and be gracious unto thee; Jehovah lift up the light of his countenance upon thee, and give thee peace."

They must, we are all agreed, submit to be baptized in the appointed triune name of Father, Son, and Spirit; in order to their obtaining admission into the church of Christ: and as soon as this shall be effected, how naturally will they exclaim, in language already provided for the glad occasion, "Lo! this is *our Alehim*. We have waited for him, and he will save us. This is *Jehovah!* we have waited for him: we will be glad and rejoice in his salvation. O Jehovah, our Alehim! *other Adonim besides thee* have had dominion over us; but thee only, and thy name, henceforth will we celebrate." Isaiah xxv. 9. and xxvi. 13.

OBSERVATIONS ON

"AN ATTEMPT TO EXPLAIN
THE VISION OF DANIEL, CHAP.
IX. 24—27."

In the Jewish Expositor for October.

To the Editors of the Jewish Expositor.

Gentlemen,

I HAVE considered the attempt of your correspondent I. S. to explain a portion of holy writ, justly deemed of peculiar importance both to Jews and Gentiles, with some anxiety to discover what he

has in view by his attempt. I cannot say, that it appears clear to me, that he has given *a better or more literal translation* of the sacred original, than those venerable men to whom we are indebted for our present version.

Indeed, Sirs, I always look upon attempts to alter, or, as some would say, to amend, our present translation, with some considerable degree of caution and jealousy; because, I believe, the men whose work it is, were holy men, men of God, and that in the execution of their labours they sought for; and I cannot doubt, but that they obtained the direction of the Spirit of God; hence, if I find a modern critic suggesting seven reasons for an alteration in the rendering, I am always inclined to think the translators might have seventeen for its present form, or they would have left it otherwise.

Infallibility is, however, not to be imputed to them, and therefore, they are open to fair criticism, but I think it not unfrequently turns out, that those who have attempted to *amend*, have not shewn sufficient ground for their proposed alterations, probably this may yet appear to be the situation of your correspondent.

The passage before us is one of great importance, and every attempt to divert it from its generally received interpretation, should be very strictly watched; I have been accustomed to regard it as one of the strong

holds of prophecy, on a point of consequence, on the question between the Jews and the Christian church, as to the coming of the Messiah, and the grand design of his coming into our world; hence every attempt, either to shake this strong hold, or to make the passage like a piece of wax, liable to receive any impression, which the hand of an explainer may attempt to make upon it, must be deserving of a minute investigation; this I should be glad to see done by abler hands, and therefore I shall only offer a few remarks which have occurred to my own mind on looking over the subject.

And if there were no valid objections to the new rendering of certain words as proposed by I. S., I must think that the explanation he gives in the two last paragraphs of his attempt, p. 398, is *not by any means to be drawn forth from this portion of Holy Writ*, however his ideas as to matter of fact hereafter to take place, may or may not, be supported by other parts of the word of God; let it be understood this is not the point in question, I only suggest, that they are *not contained here*, this portion is directed to events, perhaps I may be allowed the expression, at least in a comparative view, of higher importance,

Nor do I recollect that any good ground of objection has been shewn, by the Jews themselves, to the commonly re-

ceived interpretation of this passage, or its translation in our Bibles, nay, if I mistake not, it is this passage in particular, which so stumbles and confounds them, that they know no other means of getting rid of it, than by excluding the writer of it from the list of the prophets: for if our reception of it be the true sense of the original, then it follows without question, that the Messiah must be come,—the grand sacrifice of atonement must be offered.

In I. S.'s prefatory remarks on the petitions of Daniel being founded on the prophetic declarations of Jeremiah, there can be no difference of opinion, and that the mind of such a man should be most ardently drawn forth in earnest supplication for his own people, after the visions of the two preceding chapters, is not at all to be wondered at,—nor can it be matter of much doubt, but that he would be concerned, not only for the restoration of his nation from their existing captivity, but that, after the declarations of the 13th, 14th, and 27th verses of the eighth chapter, he should be most anxiously and earnestly solicitous to know something of the future destinies of his people; neither is it matter of surprize, that in satisfying the desires of this holy man, as to temporal deliverance, God should also give him a view of a greater deliverance, even from the captivity of sin, though at

the same time it should be connected with a painful result to the house of Israel, in consequence of their rejection of the great atonement.

Hence I have been accustomed to regard the passage as having particular reference to these points, and as to time, embracing the period "from the going forth of the commandment to restore and build Jerusalem" and that second temple in which the Messiah the Prince should appear, Haggai ii. 7—9, till the full accomplishment of that period, when the whole vengeance of the divine anger being poured forth upon the desolate, the 1290 days, chap. xii. 11, being accomplished, the blessing of the Lord should again return upon the families of Jacob.

To produce authorities for this conclusion is unnecessary, and would occupy too large a portion of your work: Bishop Stillingfleet expressly refers to this passage as having special regard to the Messiah, (Orig. Sac. Ed. Lond. 1666, p. 188) and again, as to the received interpretation of seventy weeks, *ibid.* p. 192, and the whole, as having reference to the covenant of grace, and *not* to the advancing of the Levitical worship, *ibid.* p. 224.

If, however, I. S. had shewn good ground for his alteration, it ought to be attended to, but this does not clearly appear: he proposes to interpret the words שבעים שבעים seventy, seventy, (years) on the ground

of the word not being *always* rendered weeks by our translators, and so affording presumption against its use in this form, in the passage before us; but this would be no more conclusive than to suppose the English word *watch*, must always mean a piece of mechanism which marks the movement of time.—I should suppose he is aware that words derived from a root having the same three letters are used in various senses, as in this very case from שבע, and I should think he must be aware, if he regards the points, that the two words are *not exactly* the same; now the question is, what authority is there for using it for "weeks," and does it not rest with your correspondent to shew, that in so doing in this place a violation of the rules of the language has been committed; that it is so used sometimes he admits, probably he will find rather more frequently than he has allowed, and it seems more likely, that it should be so intended here, than that the passage should be intended to convey the idea of *years* under *both* words, for which there is nothing in the original. I think he will also find, that the word rendered *seventy* is invariably שבעים and *not* שבע, and if the latter word be Chaldee, from שבו, it is easily accounted for, baring in mind the place where Daniel wrote, and his frequent use of Chaldee words.

Buxtorf, Ed. Lond. 1646, p. 733, has שְׁבִיעָה *Septimana*, vel diernum, ut communiter, vel annorum, ut *Dan.* ix. ; and again, on the word which presents the unfortunate obstacle in the way of I. S.'s whole scheme, שְׁבַעִים שְׁבָעָה *Septimanæ Septem*, *Dan.* ix. 35 ; I have not access to the manuscript to which I. S. alludes, one is not however to bear down the evidence of the greater number, and it seems to be difficult to know what to do with תְּשׁוּבָה in the same line if שְׁבָה be the true reading ; see also Leigh. Crit. Sac. Ed. Lond. 1650, p. 241, on the *Septimana* of the Hebrew, referring, among other passages, to *Dan.* ix. 27.

I presume I. S. is not one of those "some" mentioned by Robinson, Theol. Dict. Ed. Lond. 1815, article Weeks, who suppose the words to mean years, by, I presume, multiplying the two words together, and so making a period of 4900 years, if so, the Jews themselves would scarcely have patience to wait, with their present expectations, for their termination ;—the same author however quotes authorities against such an opinion, nor do I mean to charge it upon I. S. ; but if he intends to consider the words as marking out only two distinct periods of seventy years each, then, I should ask, what occurred at the close of the latest of those periods, which at all corresponds with,

finishing "the transgression and making an end of sins;" but especially what to correspond with "making reconciliation or atonement וְלִכְפֹּר for iniquity," "bringing in everlasting righteousness," sealing up the vision and prophet," וְנָבִיא and anointing the most holy.—The "establishment of the sanctuary of the Jewish state" in the seventh year of Artaxerxes, can never be allowed to be the accomplishment of such a prophecy ; the same reasoning will apply to the whole attempted interpretation, no events can be produced at all corresponding to such language at the periods so limited.

May it not be fairly asked, what is the meaning of such a sentence as "that to the anointed chief, shall be seventy years,"—and is anointed chief a better rendering of מָשִׁיחַ נָגִיד than "the Messiah the Prince," surely something more must be intended by this than the "establishment of the priesthood," the investment "of authority," and "setting up the sanctuary."

The sentence rendered by I. S. "in the end of times," which stands in our translation, "in troublous times;" does not appear to be changed for the better, either in position or meaning,—it has its natural connection with the end of the 25th verse ; and it may be questioned, whether, in "the end of times" is a better ren-

dering of **וּבְצֹק הַעֲתִידִים** than “troublous times;” Buxtorf has, p. 607, **צֹק** *Angustia*, *Dan.* ix. 25; Leigh on same, p. 203.—On this point he must also allow me a remark on his note, quoting from Matthew xxiv. 14, 15, p. 398, his statement *is not warranted by the sense* of the passage, the words “*then shall the end come*”

ΚΑΙ ΤΟΤΕ *καὶ τὸ τέλος*, belong to the *preceding* context, and refer to the previous universal preaching of the Gospel: our Lord goes on with a *new sentence*, on which he founds a particular direction, v. 15, *When ye therefore shall see*, **ὅταν οὖν ἴδητε**, the abomination of desolation spoken of by Daniel the prophet, *stand* in the holy place **ἕως ἐν τοπῷ ἁγίῳ**, *then* (v. 16) let them which be in Judea, **τοῖς**, flee, **φευγέτωσαν**, into the mountains, &c. &c. Now surely our Lord must intend to convey to the minds of his disciples, an idea of something to be experienced in their own time; that they should *see* the abomination of desolation set up, to which Daniel alludes, chap. xii. 11, (which passage also marks pretty clearly the meaning of the last verses of the ninth,) and that they should regard this as a signal for their departure, and which historical testimony fully establishes that they did, on the approach of the Roman armies.

The transition which I. S. makes, in what he calls the two branches of this prophecy, appears unnecessarily to separate

and disjoint, as it were, the whole passage, nor can I agree with him that Isa. vii. 12. affords a fair parallel to such a transition;—under his second division it may be enquired, of what use could the introduction of the words “Seventy,” “Sixty,” and “two” be, if the prophet intended to direct his eye to times *yet* future, and if the passage refers to the “final desolations” “to precede the gathering of the Jews,” who can he intend by the “anointed one” who “shall be cut off,” and what is the meaning of the sentence, “and it shall not be his,” **לֹא יִהְיֶה**?

I must therefore still adhere to the opinion, that the view of this interesting portion of Holy Writ, which the venerable commentator Scott takes, in common with many others, is the correct view.—I must still think, that the blessings delineated by the angel, in the 24th verse, such as “making reconciliation for iniquity,” &c. &c. were more decidedly accomplished, when the Messiah, the Lord Jesus, was cut off, but not for himself, than it can be by the coming in of Antichrist by “guile and flatteries,”—that the desolations which succeeded the rejection of the Messiah by the Jews, were more clearly a fulfilment of the prophecy, than those “final desolations” which are “to precede the future gathering of the Jews.”—I think the desolations of the Roman Emperor more clearly pointed out

here, than those which are to be "brought in by Antichrist," and that the confirmation of the covenant בְּרִית, to many לְרַבִּים, by the personal ministry of Jesus Christ and his apostles, in the last of these prophetic weeks, is much more clearly intended, than Antichrist "making a league with many" "whom he can corrupt or delude into fatal union with himself," and that the passage with which I. S. concludes his attempt, *has had* a *higher* accomplishment than in the "overthrow" of him who brings in all manner of abominations.

I therefore think, Gentlemen, your plain readers who have no means of diving into the depths of criticism, may rest quite satisfied with their Bibles as they now stand, on this subject: nor do I think, that as no other difficulty has occurred to wise men, than that of fixing the precise time of the commencement of these weeks of years, and that not so great as to be a matter of primary importance; your correspondent will find many among your readers who will offer him their thanks for an attempt to explain a vision, in which he has given them nothing better than they were before in possession of.—I am unwilling to attribute a single wrong motive to him, but I think it is one of those attempts, of which at least it may be said, *Cui bono*.

I am, yours, &c.

OBSERVATIONS ON THE PROPHECIES OF DANIEL.

We have received a Letter from Mr. Bolton, expressing an earnest wish to make a few corrections of the statement which appeared in our last number, respecting the Prophecies of Daniel, before we insert any of the observations upon it, which we have invited from the pens of those who have attentively studied the subject. With this request we have thought it but just to comply, and therefore we now re-publish his remarks in their *amended form*, and to *them* we would direct the attention of those who may send us their comments upon his views of this difficult but interesting part of the prophetical writings. In giving publicity to Mr. Bolton's observations, and to the replies of such of our friends as may differ from him, we do not pledge ourselves to assent to all that may be advanced on either side; but we shall be most happy to see points so deeply important as these confessedly are, discussed in a *Christian spirit*, that all the light may be thrown upon them, which they are capable of receiving from the careful study and enlightened wisdom of man.

In the book of Daniel we have a two-fold representation of the four, and only four, great empires which were to arise in the world, from the era of the Babylonian monarchy, to the complete establishment of the kingdom of the Messiah: as the instruments of vengeance in the hands of the Lord, "to punish the inhabitants of the earth for their iniquity." Out of the two last of them, the Grecian and the Roman, were to arise "two little horns," or kingdoms, of which I shall treat respectively.

I. *The Papal.*

Or Daniel's "little horn," in which were "eyes like the eyes of a man, and a mouth speaking great things;" (see Dan. vii. 8.) which is the same as St. John's "woman," or great whore, carried by the beast with seven heads and ten horns; to which there was given a mouth speaking great things and blasphemies." (See Rev. xiii. 1—8.) The interpreting "angel" tells us, (see Rev. xvii.) "the woman is that great city," (Rome,) "which reigneth over the kings of the earth;" and is very properly styled, "a great whore," and "the mother of harlots," because the church established there (see xii.) had not only forsaken "the husband of her first love," in order to commit spiritual whoredom with "the kings of the earth;" but likewise, after corrupting the pure doctrine of the gospel of Christ, the head or husband of the true church, and thereby breaking her marriage contract, endeavoured, and almost universally succeeded in alluring her clergy to imitate her example, and thereby prevailed on them to administer "the wine of her fornication to the inhabitants of the earth," by which they were made so "drunk," (to follow the metaphor,) that they were rendered incapable of perceiving the base artifices she had recourse to, at the instigation of "Satan," the soul, or life, of the "beast," thro' the agency of the popes,

here called the "mouth," being, as it were, the oracles of that church; who, in order to aggrandize themselves, connived at her prostitution, and tamely suffered her thus to indulge in her luxurious wantonness (see Rev. xviii.). With regard to the "eyes" of this "little horn," I think they are intended to denote that eager watchfulness evinced by her numerous clergy, in their anxiety to testify their cheerful and willing obedience to her dictates, by enforcing her bulls, and persecuting the "saints," or adherents of the "Lamb." The dominion of the popes is represented by a "little horn, diverse from the first;"—as if intended to signify as well their temporal as spiritual power—for we find them, as was the case with the eastern "little horn," (Dan. viii. 9.) at first commencing with a spiritual sovereignty, and afterwards acquiring a secular principality, by the fall of "three of the first horns," as represented by the triple crown worn by the popes. This "little horn" began, A. D. 533. The saints were given into his hands for 1260 years, (see Dan. vii. 25. Rev. xi. 2. xii. 6. xiii. 5.) Now in order to find out when that period terminated, I shall here add the 1260 days or years, to A. D. 533. Thus:

	{ 533
	{ 1260
<hr/>	
	1793

And this shews that the saints were delivered

out of his hands (Dan.
vii. 21, 22.) A. D. 1793

Now in order to prove that St. John and Daniel completely synchronize; and also, that the French Revolution was what was meant by the "great earthquake," in which "the tenth part of the city" of Babylon "fell;" I shall here apply the "three days and an half," (see Rev. xi. 1—13.) during which Satan was permitted to "overcome and kill the two witnesses"—to A. D. 1793.) that is, apparently to have suppressed and subverted that mode of worship established on earth by God the Father; through his "two witnesses" sent from heaven, "the Word and the Holy Ghost;" (see 1 John v. 5—9.) whose "witnesses" true Christians are. (see Acts i. 8.)

Deduct the "three days
and an half," or three
years and six months 3.6

And this brings the com-
mencement of the re-
volution to the middle
of A. D. 1789.6

You may now refer to history to try whether I am correct or not.—This is an incontrovertible proof that the "second woe" ended, and the "third" began, (see Rev. xi. 14.) early in the spring of 1793, A. D. when "the seventh angel sounded," (x. 7. xi. 15.) and "the Spirit of life" from God entered into "the witnesses," or persecuted saints, who "tormented them that

dwelt on the earth," (xi. 10, 11.) by not peaceably consenting to the idolatry and superstitions of the church of Rome: but who were, by England's (O much favoured Isle;) declaring war against the infidel power of France, Feb. 1, 1793; and soon after entering into treaties of defensive alliance with Russia and Austria, once more enabled openly to profess the true faith of the Gospel—or, as Daniel speaks, "the kingdom and dominion under the whole heaven" then began to be "given to the people of the saints of the Most High." And for the truth of this grand prophecy, we have only to enquire into the present state of religion in Europe.

Thus I conceive I have established, beyond confutation, from scripture, (see 2 Peter i. 19—21) that the usurped dominion of the popes commenced in the reign of the emperor Justinian, A. D. 533, and that they were again deprived of it, so far as to restrain them from exercising it against the saints, A. D. 1793, when that "judgment" began, which was to "take away his dominion, to consume and destroy it unto the end." (see Dan. vii. 26. Rev. xvii. 16—18.) or, "time of the end." (Dan. xi. 35.) Now to discover when "the time of the end" began, we must refer to Dan. xii. 11. where this "abomination that maketh desolate," with her "golden cup full of abominations and filthiness of

her fornications," (which we learn from Daniel, and St. John, was placed and strengthened by the Romans, and the ten kingdoms into which the Roman territories afterwards became divided) was allowed "1290 days" or years—that is, 30 years beyond the first period, or "1260 days." I must therefore add these 30 years to the 1260—that is, to A. D. 1793, to which they extend. Thus :

{ 1793
{ 30
<hr/> 1823

And this proves that the fourth or Roman "beast" shall be "slain and his body destroyed, and given to the burning flame:" (see Dan. vii. 11.) or as St. John speaks, (see Rev. xvi. 10. xvii. 16—18. xviii.) "that great city" (Rome) "shall be utterly burned with fire." A. D. 1823

II. The Mahometan,

Or Daniel's "little horn," (see viii. 9.) began A. D. 608, as I shall here prove. 'Mahomet, the false prophet, flies from Mecca to Medina, in Arabia, in the forty-fourth year of his age, when he laid the foundation of the Saracen empire, and from whom the Mahometan princes to this day claim their descent. His followers compute their time from this æra, which in Arabic is called Hegira, i. e. the flight, A. D. 622. Now as we date the Christian religion from the birth of its founder, so we must the Mahometan. Therefore let us refer to Daniel xii. 7, and 11, and there we see, as with the Papal, so had the Mahometan

apostacy, two distinct periods allowed—making also a difference of thirty years. We shall therefore, after discovering the time of his birth, add thereto these thirty years, to see when he received that power which enabled him "to scatter the power of the holy people by reason of transgression." Thus :

The Hegira is dated, A. D. 622
Deduct Mahomet's age, then 44

This proves that he was born,	
A. D.	578
To this add the difference of	
thirty years.	30
	<hr/>

This proves that the Mahometan religion begun, A. D. 608
I shall now add the 1260 days of Mahomet's power." 1260

1868

And this will bring the end of "these wonders," that is, the end of "the vision of 2300 days," when "the sanctuary shall be cleansed" by "the seventh vial of God's wrath," (the contents of which may be seen in Revelation xvi. 17—21. xiv. 17—20. xix. 11—21. Joel ii. iii. Ezek. xxxviii. xxxix) to A. D. 1868

"The Time of the End."

This awful period, as I have already proved, will begin, A. D. 1823, and will be, but more particularly towards its close, "a time of trouble such as never was since there was a nation even to that same time," (Dan. xii. 1.) that is, to A. D. 1868. When "the Lord will come with fire, and with his chariots like a whirl-

wind, to render his anger with fury, and his rebuke with flames of fire: and the slain of the Lord shall be many." At "the time of the end" when "the fifth vial" is emptied on the "seat of the" fourth or Roman "beast," then shall "the sixth" (see Revelation xvi. 12—14.) commence, and so end with the "seventh." These are both reserved chiefly for the inhabitants of Asia and Africa, that is, for "the rest of the beasts" (the Chaldean, Persian, and Macedonian,) who "had their dominion taken away: yet their lives were prolonged for a season and time." (Dan. vii. 12.) that is, till A. D. 1823: when, the king of the south (Egypt,) shall push at the king of the north, (see Dan. xi. 40—45.) who "shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow, and pass over, conquering all before him, and subduing Persia, Ethiopia, Lybia, Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people." (Ezekiel xxxviii. 5, 6.) Observe this "king of the north" is to be "the chief prince of Meshech and Tubal. Gog of the land of Magog: (Ezek. xxxviii. 2.) and is the same spoken of by Daniel, (see viii. 23—25.) and also by St. John. (see Rev. xiii. 11—18. xix. 19—21.) both of whom, in their endeavours to delineate the varied character of the "third" or Macedonian "beast," as connected with the subject of their respective prophecies, appear to have their eyes principally directed towards him in his last stage, when the "fourth" or Roman "beast," which still "withholdeth," being

"taken out of the way, this man of sin, the son of perdition, shall then be revealed," (see 2 Thess. ii.) in his tripartite character, (see Rev. xvi. 13) as a scourge to punish the wicked, and at the same time to break down those dams erected by "the prince of this world," in order to obstruct the intended course of that crystal stream emanating from the fountain of eternal love, (see Ezekiel xlvi. 1—12. also Isa. lxvi. 5—24.) "Here is wisdom," saith St. John, "let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three-score and six." According to the account we have given of that impious man, says Sig. Pastorini, he will be born a Mahometan prince, and will rise to the head of the Turkish empire. We may therefore be allowed to suppose him to bear the name of Mahomet, a name which so many emperors, his predecessors, will have borne before him, in honour of the founder of the Mahometan religion and empire. This name, expressed in the Greek language, because St. John wrote the Apocalypse in Greek, is Μαμετις, or Μομετις, as Euthymius and the Greek historians, Zonaras and Credenus, write it, and according to the Greek numeration it stands thus:

M	40
A	1
O	70
M	40
E	5
T	300
I	10
Σ	200
	<hr/>
	666
	<hr/>

This "Antichrist" (1 John ii. 18.) finding himself so powerful by Satan's aid, and seconded by so able a minister, his "false prophet," (see Dan. viii. 24. Rev. xix. 20.) will compel all within his territories "to worship" him, or suffer death. (Rev. xiii. 15.) Now, as this "king of fierce countenance" will be but one "man," and to continue forty-five years, we may soon expect the death of the present Turkish Emperor, who is an old man. And then the Pacha of Egypt will endeavour, emboldened by his late successes in Arabia, to shake off his dependence.

"The time of the end" is also to be the most interesting period in the history of the Jews (as we term them) since their last dispersion: and for which they have been preserved a distinct people, that the Lord may be "sanctified in them." The destruction of the New Testament Babylon, as in the case of the old, will be the signal for the commencement of their restoration "to the land of their fathers," A.D. 1823. Then shall the Lord "be enquired of by the house of Israel," (probably at first occasioned by the persecutions of those among whom they dwell,) "and he will gather them out of all countries, and bring them into their own land," "Ephraim" first, and afterwards "Judah." To quote the various passages in Scripture concerning the conversion and restoration of this surprising people would occupy more room than I can here afford—but let him who doubts it, read Isaiah i. ii. xi. xviii. xlix. lx. —lxvi. Ez. xxxvi.—xxxix. Rom. xi. In Europe "the yoke" is now nearly "broken from off the neck" of this afflicted people; who, "as concerning the gospel,

are enemies for our sakes; but as touching the election, they are beloved for the fathers' (Abraham, Isaac and Jacob) sake. For as we Gentiles, in times past, have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through our mercy they also may obtain mercy."—Yes, blessed be God! he hath already began to look favourably upon them, by turning the hearts of us Christians to endeavour to promote their conversion, which he will abundantly recompense. Rely upon it, every remaining yoke will be "broken from off the necks" of the Jews during this awful period of "the Lord's jealous indignation." And from that time, (A. D. 1868.) "nation shall not lift up sword against nation, neither shall they learn war any more;" (see Isaiah ii. 4.) for then shall "the Lord's controversy with the inhabitants of the earth" cease; (see Jer. xxv.) and so at length usher in the glorious millennium, when, "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea." Amen.

An Explanation of the "1335 days," in Dan. xii. 12.

Herein is the great mystery of Daniel's twelfth chapter; and, blessed be God; he hath, according to his promise, (ver. 4.) now unsealed it.—Having heard "the man clothed in linen, which was upon the waters," in answer to one of the attending "angels, swear" that "these wonders" should "be for a time, times, and an half," that is, 1260 years, (ver. 6, 7.) Daniel "not understanding" him, said, "O my Lord, what shall be the end of these things? And he said, Go

thy way Daniel: for the words are closed up and sealed till the time of the end, &c." (ver. 8—10.) or, as he said before, "even to the time of the end," which many translate "till about the time of the end," that is, till about 1823. A. D. though some should partly understand it in the intermediate time, as we learn in ver. 4. 10.—Observe—the "man" having thus replied to Daniel, again turns to the "angels" and says, "And from the time that the daily sacrifice shall be taken away," (alluding to viii. 9—14.) "and the abomination that maketh desolate set up," (alluding to vii. 8. 11. 20—26. xi. 31—35. "there shall be a thousand two hundred and ninety days;" that is, thirty days beyond the periods before mentioned, (see vii. 25. xii. 7.) as I have previously explained. Having thus answered "the angels," the "man," or angel of the new covenant, the great "I am," then pauses for a moment—and taking a retrospect of the sufferings of his elect during "the latter days of the vision," (x. 14.) exclaims in a transport of joy, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." And then turning to Daniel again, who shewed much anxiety, said, "But go thou thy way Daniel, &c." (ver. 12, 13.) O blessed Jesus, what a display of love and sympathy!—And what comfort and consolation was it to poor Daniel to learn, that after 1335 days, these "two little horns," or persecuting powers, would be destroyed; that is, reckoning from the rise of the first or Papal, to the death of the second or Mahometan; when his "people" (the Jews; or, "all Israel, far and near," for whom he had been in-

terceding, see ix.) shall be delivered, every one that shall be found written in the book." (xii. 1.)

I shall now proceed to analyse the "1335 days," or as they are called in x. 14. "The latter days of the vision" of "2300 days." (viii. 13, 14.) Speaking of the vision of 2300 days, Daniel was told that at the expiration of that time, "the sanctuary should be cleansed." Now knowing that the "1335," or "latter days," extended to the same period, A. D. 1868, when the Lord "shall have accomplished to scatter the power of the holy people," in order to find out when they begun, we must therefore deduct the 1335 days from A. D. 1868. Thus :

End of the vision, A. D.	1868
The latter days of the vision	1335

This proves that the "1335, or latter days," begun, A. D.	533
---	-----

And consequently proves that the "1335 days" comprised the history of these two apostate and persecuting powers, as I shall further explain. Thus :

We have seen that the Mahometan began, A. D.	578
Papal began, A. D.	533

Deducting these, the first from the second, shews a differencei their rise, of years,	45
--	----

Again :	
The Mahometan will terminate, A. D.	1868
The Papal, A. D.	1823

Deducting these, the first from the second, shews the number of years difference in their fall.	45
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And I have before proved that the Papal was given thirty years to die; and the Mahometan thirty years to grow. So that reckoning backwards and forwards, as you please, we find these two beasts occupying the 1335 days, beginning A. D. 533, and terminating in 1868, as I shall still further prove, in my explanation of the time of "the vision of 2300 days"—thereby bringing one and all in support of each other.—And I trust by so doing, to prove at the same time, as well for the information of the unbelieving Jew, as the blind Deist, that the prophecies concerning the coming of Christ have been exactly fulfilled—as the date of his birth is the pivot, if I may use the expression, on which I have turned my elucidation of these grand prophecies; appealing to general history for the truth of what I have asserted. For as the wise and intelligent Scott remarks, 'The grand outlines of history are the best interpreter of the grand outlines of these astonishing prophecies.'

"The Vision of 2300 days."
Dan. viii. 14.

This has puzzled every commentator that I have read—And why? Because they allowed too much scope to their wandering imaginations, instead of adhering to the truth of general history. "But as for me," to use the words of Daniel, "this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes" who, believing, act as if they knew, that "all the inhabitants of the earth are reputed as nothing before the Most High, who doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his

hand, or say unto him, What doest thou? For wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

Now in order to discover when this "vision" began, we must deduct the period of "the cleansing of the sanctuary," (A. D. 1868.) from the 2300 days—thereby to ascertain how long before the birth of Christ, the "he-goat," or Macedonian empire began. Thus:

The number of years in the vision	2300
The vision extends to A. D. 1868	—
This proves that the vision began—B. C.	432

And we shall now refer to history to shew further that it was exactly at that time that "the Most High" raised up the "he-goat" with which he purposed to smite the "ram," (Dan. viii.) and to "scourge his people by reason of transgression." For by proving this, it completely establishes all the other dates.

In Mitford's Grecian History, vol. II. chap. xiv. sect. 4, we are presented with a summary view of the history of Macedonia, wherein Perdiceas lays the foundation of that scheme so ingeniously executed afterwards by his younger brother Philip, the father of Alexander, that, "notable horn" which, "after smiting the ram, and breaking in pieces his two horns," was himself to "be broken, and for it to

come up four others towards the four winds of heaven: and in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance," &c.

In sect. 6, page 161 (according to Thucydides) Mitford dates the surprise of the Thebans on Plataea, in April, or May, B. C. 431, that is, in the fifteenth year of the thirty years truce (see chap. xiii. sect. 5, page 108.) and in the sixth month after the battle of Potidea, the spring then beginning.—Again, in page 158, he says, Since the affairs of Corcyra, and Podidea, the truce on both sides was considered as broken, and war as impending, &c. Also, in chap. xv. sect. 4. page 194, dated B. C. 429, he says, In the third spring of the war, the Peloponnesians changed their plan of offence, &c.

Now is not this proof positive, where reason is allowed to preside, that the "he-goat" or Macedonian monarchy began to sprout, B. C. 432,—the very period to which my mode of calculating the prophecies had brought it. There will doubtless be some, who will object to my statements. But to such I say, if you do not like them, favour the public with what you

may conceive a more correct view, leaving it to them to judge: and in so doing—adhere steadily to scripture, and authentic history, turning neither to the right or left hand. Suffice to say, that by so doing, I have been thus enabled, by God's help (see 1 Cor. ii. 10—16.) to do as I have done. And this I assert, that I can call God to witness, that I believe it correct; and have in no wise been influenced by religious animosity—which all who know me will credit. However, to conclude, I would say to Christians, "Fear ye not, stand still, and see the salvation of the Lord"—for assuredly these things will come to pass—though incomprehensible to those who know not the power and the faithfulness of God to his promises; and his determination of destroying all who obey not the Gospel of his Son. See Peter iii. "Come then, my people," saith the Lord, "enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were, for a little moment, until the indignation be overpast. For in those days, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations and plead with them in the valley of Jehoshaphat."

PROCEEDINGS OF THE LONDON SOCIETY.

BRISTOL AUXILIARY SOCIETY.

THE Fourth Anniversary Meeting of this Society, which was held on the 14th of last October, was more fully attended than any preceding one. The several Resolutions were moved by the Rev. T. T. Bidulph, Lewis Way, M. R. Whish, J. Boak, J. A. Stephenson, and W. Knight; and were seconded by A. Foulks,

Esq. Rev. W. Day, Captain Carpenter, Royal Navy, Rev. R. Brodie, I. M. Longmire, and W. L. Glover. The Congregational Collections exceeded those of the foregoing year by £71. 11s. independent of New Subscriptions and Donations, and the produce of Female Industry, as specified below; besides the acquisition of new friends, some of whom

were before indifferent, not to say hostile to our great and glorious object, forgetting the command of God our Saviour, to "go and teach all nations, and to go and preach the Gospel to *every* creature." The attendance of the Rev. L. Way was peculiarly gratifying to the Friends of Israel assembled on that occasion. His impressive sermons, and his narrative of facts and occurrences during his Continental tour, together with his forcible appeals, and allusion to the signs of the times, have all combined to kindle and enliven zeal in this cause. The Chair was taken by Major General Prole, one of the Vice Presidents.

Congregational Collections.

St. James	44	0	0
St. Werburgh's	17	1	9
Clifton Church	53	3	9
St. Thomas	18	2	3
St. Mary Redcliff	20	4	6
St. Michael's	39	7	0
Temple	33	0	2
Dowry Chapel	46	0	10
Public Meeting	42	14	4

313 14 7

Proceeds of Ladies' Work . 126 3 0

New Subscriptions and Donations.

Rev. W. Glover, A. M. Bedminster	Don.	5	5	0
Do. Do.	Annual	2	2	0
Mrs. Hannah More, Barley Wood (For. Sch. & Miss.)	Don.	2	0	0
Do. Do. (Gen. Pur.)	Don.	2	0	0
Rev. J. M. Longmire, A. M. Cotham	Don.	1	0	0
Mrs. Frances Brown, Hope Square	Annual	1	1	0
Mrs. Bovell, Gloucester Row, Clifton	Annual	1	1	0
Rev. J. A. Stephenson, M. A. Lympsham, (For. Sch. & Miss.)	Annual	3	3	0
Do. Do. (Gen. Pur.)	Annual	2	2	0
Mrs. Stephenson (For. Sch. & Miss.)	Annual	3	3	0
Do. Do. (Gen. Pur.)	Do.	2	2	0
Miss Stephenson, Bishop's Hall (For. Sch. & Miss.)	Don.	1	0	0
Mr. Henry Shew, Park Street	Annual	1	0	0
Rev. Henry Mogg, Chewton Mendip	Annual	1	1	0
A Friend, per Rev. J. Hall	Don.	5	0	0
Miss Fripp	Don.	2	0	0
Miss S. Fripp	Don.	2	0	0
Miss Thomas' School, Prospect House	Don.	0	12	9
Mrs. William Watson	Annual	1	1	0

General Total 475 17 11

POETRY.

ILLUSTRIOUS sons of Abraham's race
Scatter'd and peeled, in every place
Afflicted, buffeted, forlorn,
Objects of universal scorn,
Glad tidings now for Jacob hear,
Your final Jubilee is near.

Your Father's God has heard your cry,
Yes; and he ever has been nigh
His chosen people, tho' they fell
He'll yet restore his Israel.
Glad tidings now for Jacob hear,
Your final Jubilee is near.

Your God is shaking ev'ry land,
And fearful judgments seem at hand,
The dormant nations to awake,
To sympathy for Israel's sake,
Glad tidings now for Jacob hear.
Your final Jubilee is near.

The Gentile world your God will shew,
 To whom they all their blessings owe,
 As it is written, "I'll repay,
 Vengeance is mine," tho' I delay.
 Glad tidings now for Jacob hear,
 Your final Jubilee is near.

Woe to the nations! chiefly those
 Who have insulted Jacob's woes,
 His chastisement was from the Lord,
 And shall he therefore be abhor'd?
 No! happier news for Jacob hear,
 His full deliverance is near.

Oh! for the Spirit from on high,
 To bring these wand'ring children nigh;
 And take the vail from Israel's heart,
 Which he will by his grace impart:
 Then shall the earth with Israel hear,
 And in his glory Christ appear.

S. G. S.

Exeter.

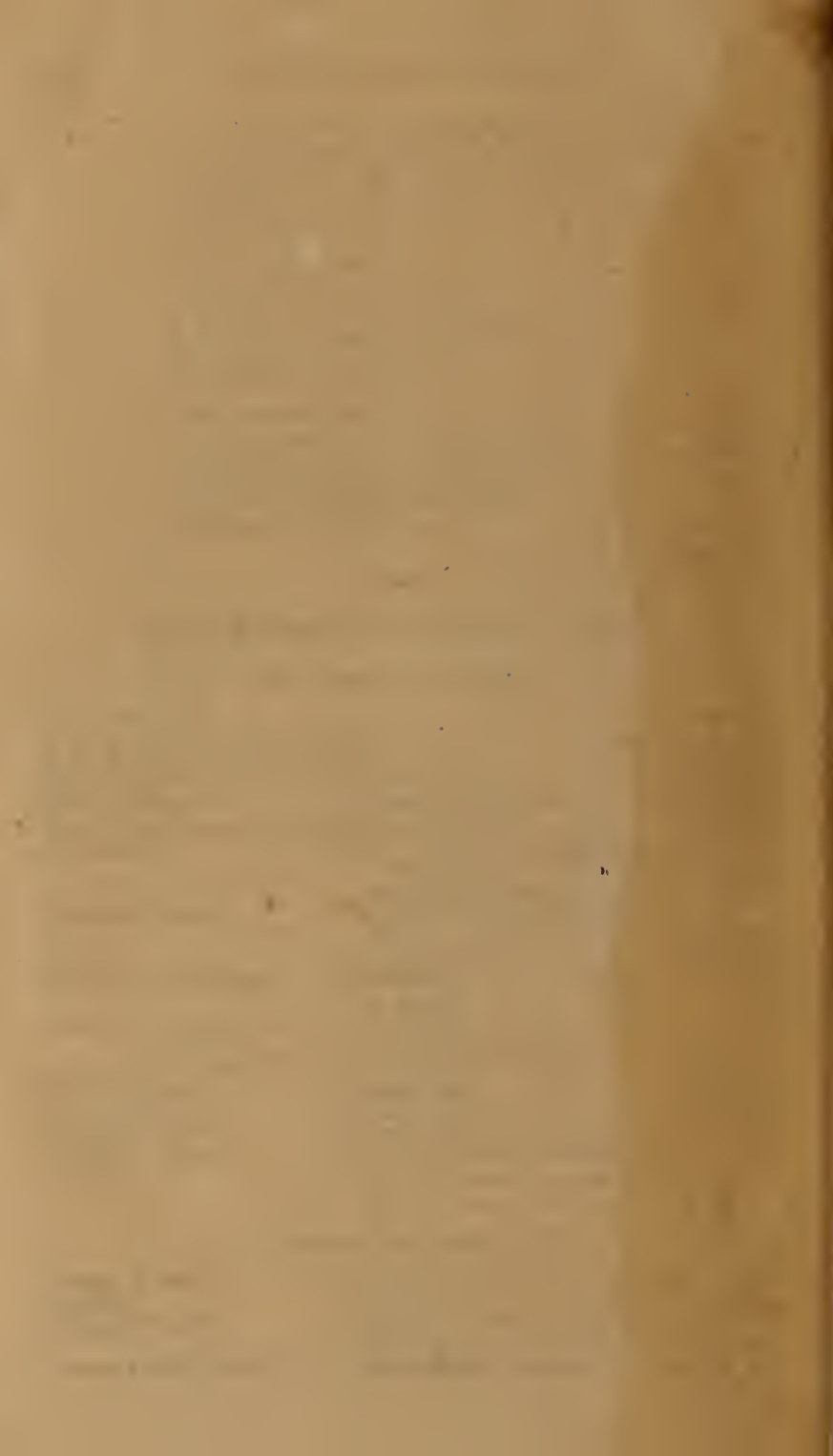
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FOR GENERAL PURPOSES. .

M. L. Hampstead		5	0	0
S. L.		1	0	0
H. B. Way, Esq. Bridport Harbour		10	0	0
Beverley Society,	by Miss H. Lee	14	0	0
Birmingham Do.	by Miss Mary Lea Pratt	3	0	0
Campden (Gloucestershire) Do.	by Rev. John East	4	1	0
Cheltenham,	(Rev. F. Jervis) collected after a Sermon by Rev. B. Woodd, deducting expences, £1. 14s.	18	6	0
Chesterton Society,	by Miss Stevens, ending March, 1819	2	14	8
Exeter,	Mrs. Ward, Starcross	2	3	8
Gloucester, St. Nicholas,	collected after a Sermon by Rev. B. Woodd	7	7	3
Harwell, Abingdon, Berks,	(Rev. G. Knight) col. do. by Rev. William Marsh	4	0	0
Henstridge, Somerset,	col. do. by Rev. L. Way	4	15	6
Hereford Society,	by Mrs. Hale	25	3	6
Leeds Ladies' Do.	by Mrs. Joshua Dixon	122	12	6
Maidstone Do.	by Mrs. Prance	2	0	0
Sherborne, Dorset,	(Rev. John Parsons) collection after a Sermon by Rev. L. Way	13	16	6

FOR HEBREW TESTAMENT FUND.

Boston, America,	by Mrs. H. Adams	100	0	0
Hereford,	by Mrs. Hale	1	0	0
Newport Pagnell,	collected at the Independent Meeting	7	7	0
Paisley Youths' Society,	by Mr. Alexander Spiers	20	0	0



1840

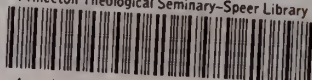
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